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The Non-Subscribing Presbyterian

No. 323. AUGUST, 1933.

LOVE. JOY. PEACE.

"The fruit of the Spirit."—Galatians v., 22.

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NOTES AND NEWS.

"The identical thing that we now call the Christian religion existed among the ancients, and has not been lacking from the beginnings of the human race until the coming of Christ in the flesh, from which moment on, true religion, which already existed, began to be called Christian."—St. Augustine.

* * *

On Sunday, June 18th, the Rev. R. Nicol Cross underwent a serious operation in Belfast. Though his condition gave cause for considerable alarm at the time, we understand that there are now good grounds for expecting Mr. Cross to make a thorough recovery.

* * *

This is the season for Sunday-school excursions. Years ago there were not any, a field near home, a portable boiler, and provisions brought out to the children seated on the grass were sufficient. Perhaps the school treat was a few miles away, occasionally. One remembers a long string of waggonettes and a brass band playing; but in those days people could afford to be generous. In some places, all the denominations in the town would have their Sunday schools in the procession, and that is still the way in Lancashire. There's something inspiring in a banner with, say, a picture of the church in the centre, and golden scrolls with mottoes, such as "Where the Spirit of the Lord is there is Liberty." The late Rev. Joseph Freeston told how in one of his Sunday schools among the banners was one with the motto: "Christ our Saviour." "But those are the Unitarians," exclaimed some of the people, who perhaps later may have learned that the words had other implications beside those they were accustomed to, e.g., "The Saviour of the world from spiritual darkness and sin." When choir and school go together the desire is often to get as far away as is possible, because for some it is the only outing in the whole year, and now with motor cars the range is from Warrenpoint to Portrush. We have no congregations in Fermanagh or Tyrone, but that direction, say to Enniskillen, might repay exploration.

St. Columba, the great Missionary to Scotland, as St. Patrick was to Ireland, went from the monastery at Newtownards, and sailed from Bangor. His life was written by one Adamnan, and the "Speculative Mason" records the following, taken from that "Life." "It is a curious story of Masonic interest. St. Columba, when founding his Church at Iona, called for a voluntary sacrifice, so that the walls might stand firm for ever St. Odhram offered himself cheerfully and was duly buried alive. After some days Columba opened up the tomb and talked with Odhram, who announced that 'there was no hell.' Columba, in alarm, had the grave quickly covered up 'that Odhram blab no more'."

Subsidy Fund.—Contributions at present should be addressed to Rev. Alfred Davison, Dromore, by whom they will be gratefully acknowledged.

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JOHN LIVINGSTONE, Killinchy.

Many of our readers no doubt look upon the First Church, Belfast, as our oldest congregation, forgetting that Belfast was a very small place some three hundred years ago. Antrim can go back to 1619, when John Ridge preached there. He was however not a Presbyterian but an English Puritan. The Newtownards congregation was started in 1642 the same year as Belfast.

Killinchy, or as it was then known Killinchenmaghery, can go further back, when John Livingstone, an M.A. of Glasgow University, came in 1630 at the instance of the then Viscount Clannibry to preach there. He was then 27, having been born at Kilsyth, Stirlingshire, in 1603, where his father was minister, a great grandson of the fifth Lord Livingston, guardian of Queen Mary Stuart.

John Livingstone commenced preaching in 1625, but not as a settled minister. He received several calls, but as he was outspoken against Episcopacy, the bishops were opposed to his settlement, so he decided to come to Ulster. He thus writes:—"Being in Irvine, Mr. Robert Cunningham, minister of Holywood in Ireland, and some while before that Mr. G. Dunbar, minister of Larne in Ireland, propounded to me seeing there was no appearance I could enter into the ministry in Scotland, whether or not I would be content to go to Ireland, I answered them both, if I got clear call and a free entry I would not refuse. About August 1630, I got letters from the Viscount Clannibry to come to Ireland, in reference to a call to Killinchy, whither I went and got an unanimous call from the parish."

When in Ireland he narrates the ordinary proceedings of himself and brother ministers.

"Not only had we public worship free of inventions of men but we also had tolerable discipline, for after I had been some while among them, by the advice of heads of families, some ablest for that charge were chosen elders, to oversee the manners of the rest, and some deacons to gather and distribute the collections. We met every week, and such as fell into notorious public scandals we desired to come before us. We needed not to have the communion oftener—(than twice a year in each parish)—for there were nine or ten parishes within the bounds of twenty miles or little more, wherein there were godly and able ministers that kept a society together, and every one of them had the communion twice a year at different times, and had two or three of the neighbouring ministers to help thereat, and most part of the religious people used to resort to the communions of the rest of the parishes. Most of all the ministers used ordinarily to meet the first Friday of every month at Antrim, where was a great and good congregation, and that day was spent in fasting and prayer and public preaching. Commonly two preached in the forenoon and two in the afternoon. We used to come together the Thursday's night before and stayed the Friday's night after and consulted about such things as concerned the carrying on of the work of God, and these meetings among ourselves, were sometimes as profitable as either Presbyteries or Synods."

The Rev. G. Dunbar mentioned above as of Larne, is not mentioned in the Larne Church records, probably he ministered to several parishes.

Livingstone was silenced for nonconformity by Bishop Eichlin on 4th May, 1632, retiring to Scotland for a time, but in May, 1634, Lord Deputy Strafford wrote to the Bishop to withdraw for six months his sentence of suspension. Livingstone then resumed his ministry at Killinchy, but Bishop Leslie in November, 1635, deposed him. In September, 1636, he sailed for New England with 140 other emigrants, who wishing to enjoy liberty of conscience intended settling with him in the then uncultivated wilds of America, but after a stormy voyage when about half way across the Atlantic the vessel sprung a leak, they were obliged to return to Lock Fergus (Belfast Lough) arriving 3rd Nov. For a time Livingstone carried out his ministerial duties privately, residing chiefly at his mother-in-law's, Mrs. Stevenson, Malone, who seems to have run her deceased husband's iron furnace. Every Sunday Livingstone preached in Killinchy some twelve miles away, travelling to and fro on horseback, but a warrant having being issued for his arrest, he went to Irvine, Ayrshire, and in July, 1638, was installed minister of Stranraer.

Whilst he was settled there numbers went over from Ireland at the stated celebration of the Communion; and on one occasion 500 persons, the majority from County Down visited Stranraer to receive that ordinance from his hands, such an incident to-day would be widely heralded in the daily papers. Truly our forefathers were a religious people.

On the restoration of Charles II. he was banished from Scotland and after many vicissitudes he died at Rotterdam, in 1672, making this solemn declaration:—

"I die in the faith that the truths of God,

which he hath helped the Church of Scotland to own, shall be owned by Him as truths so long as sun and moon endure."

Some of the decendants of Livingstone emigrated to America. His great grandson, Philip Livingstone was one of the fifty-six who signed the Declaration of American Independence, and another great grandson was Judge Livingstone, father of the Chancellor, who administered the Oath of Office to George Washington.

Livingstone had poor eyesight, but of fairly strong constitution. He was considered the most successful preacher of his day in Scotland, and we may presume in Ireland as well. He spoke from notes, which he enlarged upon at the time of delivery, proficient in ancient and modern languages, he wrote little for publication.

H. J. F. ORR.

METHODIST UNION.

It is too early to say whether or not Methodist Union will be a success. Time will prove. That it may stimulate Christian fellowship, strengthen the bond of pure religion, and prove to be a step towards the unity of all Christian churches is a consummation sincerely desired. But if such union ever takes place it will be on a much broader basis than that which united Methodism. One read with interest the Rev. G. V. Crook's article under the above heading, wherein he raises the pertinent question: What stands in the way of such union? "Methodism," he informs us, "hands to each minister on his ordination a copy of the Bible with the commission: Go and spread Scriptural Holiness over these lands; the world is your parish." "No Christian pulpit could be broader," he adds. This raises several interesting questions and we are grateful to Mr. Crook for introducing the subject to readers of this magazine.

At the outset, one is inclined to ask: What is the meaning of Scriptural Holiness? To a modern mind Holiness signifies moral and spiritual purity, but in the Scriptures the term bears a variety of meanings of a negative, and positive character. W. R. Smith informs us that holiness meant originally *Separation, Unapproachableness*. Early Hebrew writing supports this interpretation. We find the term employed to express a mysterious power possessed by the gods, and which prohibited peoples' approach to them. The idea resembles the primitive Taboo. In Exodus Holiness is enjoined by God upon the Israelites *as a separated* people. Its meaning, however, is by no means exclusively moral, for we find it related to worship, ritual and ceremonialism. It is said to be a quality which belongs to the sacrifice which has been offered to God; it applies also to the altar on which the sacrifice has been offered, and which none but the priest was allowed to touch. Such sacred objects were "as dangerous to the uninitiated as the switch-board of an electrical power house might be to a child." Insulation was afforded the priest by specially prescribed vestments, abstinences, etc. To Isaiah Holiness is the attribute of a transcendent God—something which emphasises the distinction between the Divine and human.

These are but a few of the many examples of Scriptural Holiness, but they are sufficient to indicate that the Methodist Command is by no means easily understood; also, that in some of its meanings Scriptural Holiness is not altogether desirable. I am not aware that United Methodism has settled this difficult question. It is explained as "the proclamation of the Evangelical Faith," but such arbitrary explanations are not satisfactory. It would be difficult to find the evangelical faith in the Old Testament, or in the New. Yet, Mr. Crook informs us that no Christian Pulpit could be broader than the Commission to spread Scriptural Holiness! Doesn't his quotation from Dr. Martineau provide a broader basis? At least, it leaves the reader free to interpret the Scriptures for himself; United Methodism does not.

It was with no little astonishment that one read in Mr. Crook's article that the ideal of United Methodism was "in contrast to" the theological ideals of the Creeds. As I write I have before me a report of the Uniting Conference in the Albert Hall, London. In his Presidential address Dr. Scott Ledgett said: "Our Faith, and experience, and fellowship are founded on *the* Faith, and the Faith is the Truth. . . . . The Methodist Church rejoices in the inheritance of the Apostolic Faith, *and loyally accepts the fundamental principles of the historic creeds.*" The creeds referred to by Dr. Scott Ledgett are: The Apostle's Creed (it is a question if the Apostles had anything to do with it), the Nicene Creed, and the Athanasian Creed. In face of this pronouncement how can Mr. Crook say that the moral ideal of United Methodism is in contrast to the Episcopalian's Apostle's Creed, etc., etc.? True, Dr. Scott Ledgett affirms that all the articles of their faith must be submitted to the test of Holy

Scripture. But he doesn't say how they are to be reconciled with the Scriptures!

That the ideal of Methodism is in contrast to "Unitarian propaganda," as Mr. Crook informs us, is no more than we might expect —though I am not aware of any such propoganda which is contrary to the principles of Pure religion. As I understand it Unitarianism is a Religion which acknowledges the leadership and seeks to emulate the ethical and spiritual example of Jesus. It is not a gospel which says with Mr. Crook "we wake to find the kingdom of God at hand." Unitarianism is not an opiate, but a gospel of service, of loyalty to positive principles; it is a moral and spiritual creativeness which works for the establishment of that kingdom, and one prefers to believe that it *can* look forward to the future with every confidence. Mr. Crook evokes a more ready response when he says that "a fixed teaching must forego the future;" that it makes the human mind "a sepulchre."

As Unitarians, we concede to Methodists the liberty which we claim for ourselves. If the theological creeds satisfy their spiritual needs let them feast at such tables. After all, creeds are not of primary importance; it is character which counts, and Methodism has produced some of the noblest characters we have known. At the same time, it must be said that Dr. Scott Ledgett's Presidential address preserves the theological fictions which have so long obscured the beauty and grandeur of the religion of Jesus; it recapitulates the crude ideas which intellectual honesty compelled many of us to repudiate. In my own case I was expelled from a church which taught, and which demanded assent to, the Evangelical faith, and I found in the N.S.P. Church of Ireland an intellectual atmosphere and a Christian charity more akin to the Nazarene than that which characterised the church from which I had been excluded.

A. WHITFORD.

Dundee.

Scriptural holiness has a definite meaning in Methodism, and it is in that sense that the Rev. G. V Crook used the term.—ED.

NOTES.

The Act of Parliament under which the union of Methodist Churches was authorised has a clause dealing with doctrine, in which no change is permitted, though the new church is empowered to change its constitution to meet changing conditions. The clause is as follows:—

> "The Methodist Church claims and cherishes its place in the Holy Catholic Church which is the Body of Christ. It rejoices in the inheritance of the Apostolic faith, and loyally accepts the principles of the historic creeds and of the Protestant Reformation. It ever remembers that in the providence of God Methodism was raised up to spread Scriptural holiness through the land by the proclamation of the Evangelical faith, and declares its unfailing resolve to be true to its divinely appointed mission."

* * *

Notwithstanding this statement, rightly or wrongly, Methodism has had the reputation of being the most backward in theology of the denominations. It dominated the Free Church Council, and at the instigation of Hugh Price Hughes added the term "Evangelical" and secured the expulsion from it of the Unitarians, with the exception of Burnley in Lancashire, where the Nonconformists refused to be stampeded into any such action. The irony of the whole matter is in this, that Methodism has nothing whatever to do with the old traditions of Nonconformity, and that those historical traditions remain more with the Unitarians than any of the others, many of their congregations being centuries older than Methodism. Hell and the devil still have their grip on Methodist preaching.

* * *

With reference to the creeds, these documents are the property of the Universal Church as a whole, and though as a denomination we do not use them, but simply let them lie on the shelf, when the day comes for revising them we shall surely claim to have a say in the matter as well as other denominations. EDITOR.

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It will be a great convenience if remittances now due are sent to Rev. Alfred Davison, Dromore.

"BE STILL AND KNOW."

By Mrs. Lowson.

Taken from Psalm xlvi. 10, as words of a religious song their chief value may appear to rest upon the beauty of their poetic imagery, but they are fraught with deep spiritual meaning and reality of an ultimate spiritual experience awaiting all mankind.

Truth is a diamond of many facets and the Bible can be interpreted in many ways, all bearing more or less upon some definite aspect, as for example that of the Divine Wisdom.

In this we are reminded, that spiritual growth depends very greatly upon the power of self-control, of stilling the mind and emotions through the regular practice of concentration and meditation, leading to the still higher form of mystical communion known as contemplation.

A few minutes each day of settled quiet thought can come very near to true meditation, near enough to be both mentally and spiritually stimulating and useful.

Prayer, that most beautiful, valuable and necessary aid to the growth and unfoldment of the inner life, so often deteriorates into a mass of requests or petitions for a divine interference with the laws that God Himself has made, demanding a narrow favouritism not possible to Eternal Justice.

The result on the inner self and its instruments of expression in prayer which is naturally instinctive of a loving heart full of simple devotion is not less peace giving, strengthening and calming than that brought about by meditation; is indeed a form of meditation. Whatever our choice of method may be, whether of prayer or meditation, or both, the excitements and affairs of life must be stilled and controlled, if we are to achieve a more perfect balance and understanding in order to find that true centre of poise between mind and emotion, the place of peace within the heart of every man.

This is no mere platitude but something of practical value in daily life, bearing on our efficiency, on our bodily health, for there are in the body certain centres, great nervous centres, profoundly affected by the mystical and devotional exercises of prayer and meditation.

As the unruffled lake can mirror the moon and the stars, but that same lake rippled by a passing breeze can yield only broken reflections, so may a man steadying his mind, calming his desires and imposing stillness on his activities, reproduce within himself the image of the Higher, so may the Disciple mirror the Master's mind.

We can learn to be still in a crowd, to withdraw within ourselves, if only momentarily when all around us is excitement and confusion. Neither should the ability to do this render us absent-minded or inefficient in a moment of emergency, when the brain should be alert and the hands willing but rather should it mean, increased efficiency and calm strength, at the moment when there is most danger of being caught in a whirlpool by conflicting fears and emotions upsetting to the judgment. Countless attempts and repeated failures may have to be made before success comes in sight and we know the power, the wisdom, the strength that lies within; then we shall have found the one and only true place of peace.

WOMEN'S LEAGUE.

Ballyclare Branch

At our fifth annual meeting the office bearers were unanimously re-elected. The Treasurer read the statement of accounts for the year and a donation of £10 was handed to the Church Treasurer to help clear off the debt on the Manse. The Secretary reported a year of progress.

The Annual Whist Drive was held in October, a smaller one was held in the School-room and both were successful.

The monthly Socials were all well attended and a dance was held in the Ashley Pavilion in April. It was decided that these Socials should continue in the form of Picnics or Rambles, the first one being held by kind invitation of Mrs. Bingham at her bungalow on the Glenarm Coach road.

We had as guests Mrs. Davies (Larne Branch). Mrs. Wilson (*nee* Eleanor Gillespie) and the Revs J. Begg and A. M. Bell. A very happy time was spent, Miss Hogarth as usual being the "tar turn". Her willing hands were busy for our comfort and her no less busy tongue for our amusement.

To Mr. and Mrs Bingham we tender our grateful thanks.

The next Ramble is dated for 29th June our destination being "The Lynn" near Ballyclare.

Unfortunately our membership is diminishing, but our enthusiasm is not—those of us who are still members hope to keep U. W. L. Flag mast high.

OBITUARIES.

Adam Ennis, Ballyhemlin.

Mr. Adam Ennis, the notice of whose decease, appears in this number, belonged to a well-known family on the Ards, which had held the farm at Ballyhemlin, for generations. Mr. Hugh Ennis, father of Adam Ennis, was obliged lately to sell the farm and with Mrs. Ennis to retire to Ballyhalbert. Advancing years and the long illness of Mrs Ennis had made this necessary, together with the fact that his son Adam had a growing internal complaint, which ultimately transpired to be cancer.

The farm at Ballyhemlin was one of the last places in the neighbourhood where a spinning wheel was still to be found in use, at which Mrs. Ennis worked, and connected with which there were bits of folk-lore.

Thrre were a brother and sister, James who died in 1912, and Kate who died in 1916. Miss Kate Ennis was a very energetic and valuable worker in the church, and though in recent years regular attendance has not been possible, as once it was, the family were always staunch to their church.

Adam Ennis did not realise the seriousness of his ailment, until about a couple of months ago, when he went to the Newtownards Hospital, and returned home to end the few weeks that remained to him, at the farm of Mr. and Mrs. Robert Allen, Ballylimp. The funeral on Wednesday, June, 5th was largely attended. The procession started from Ballylimp, passing Ballyhemlin Meeting House, and the farm which until so recently had been the home of Adam Ennis, to the family burial ground at Ballyhalbert.

Miss Rebecca Morrison.

We deeply regret to have to record the death of Miss Rebecca Morrison, Post-Mistress of Crossgar, which took place on July 6th at the early age of forty-eight years. Her illness was long and trying, and was caused by heart weakness which began about eight years ago, and became increasingly troublesome until the end. She had gone on a visit to her sister in Cookstown, Mrs. W. J. Magrath, hoping the change of air would bring about some improvement, but the disease had taken too deep a hold to be shaken off, and she gradually became weaker, and after a long struggle, patiently endured, finally passed away. She was gifted with a gentle disposition and courteous manners, and was a great favourite with the public of all classes and denominations, whom she served with much acceptance for many years. Herdisposition was obliging, and her help was readily and cheerfully given to all kinds of charitable work in the neighbourhood. During the Great War she took a promiment part in raising money in response to the numerous appeals on behalf of the soldiers. She had a deep interest in children, and acted as Local Treasurer for the Orphan Society of the Assocation of Irish Non-Subscribing Presbyterians. She was a supporter of the Dr. Barnardo Homes for destitute children. She shared the musical gifts of her family, and was always a favourite when she appeared on the concert platform. For about twenty years she wâs Organist in the Parish Church, and only resigned when increasing weakness made the work impossible. In everything connected with Rademon Congregation she took a deep interest. As a collector for the Sustentation Fund she gave most useful help. Since her childhood, she was a member of the Total Abstinence Society, and before her break-down hardly ever missed a meeting. Her sweet voice was heard in hymn and song, and she never seemed to become tired of contributing old and new favourites which her audiences were always delighted to hear.

She returned to the choir on resigning her position at the Parish Church, and her help was of great value. Weakness prevented her from taking the part she would have liked, but she did what she could. Her face will no longer be seen in its accustomed place. Her voice will never again be heard in the old Rademon Meeting House. She will be much missed. We are grateful to have had her so long. Her short life was filled with usefulness. She is now at rest, and her memory is fragrant. Hers was an unblemished character. The many recipients of her kindness and generosity rise up and call her blessed.

Mr. Samuel Mehaffey.

It is with deep regret we announce that Mr. Samuel Mehaffey passed away at his residence in Grand Parade, Castlereagh Road, Belfast, on Thursday, July 13th, in his 61st year. He was a well-known and popular farmer in the neighbourhood of Moneyrea, living at Fairview, Clontonakelly, but, a few years ago, owing to failing health, he retired from farming. He belonged to an old stock connected with Moneyrea Church, of which he himself was a life-long stipend payer, a

generous supporter, and an active member of the committee, and for many years he served the congregation faithfully and well. On the following Saturday his remains were laid to rest in Moneyrea, and the large attendance at the funeral showed how well and how widely he was known and respected.

Miss Bruce.

The oldest member of our community, Miss Jane Elizabeth Bruce, of "The Farm," Antrim Road, Belfast, has passed away in her 102nd year. Those who knew her will have lasting remembrance of her gracious dignity and of her benevolence. We are told that in the human body there remains amid all the changes one atom, the "permanent atom," which determines the temperament of the body. Miss Bruce lived to see many successive changes of people who made up our Church, and of all such who were in this world a century ago, she was the only one who remained The departure touches every one of us. It was an inspiration to know that she was keenly alert to all that was going on in the denomination. The poor were very near to her heart. She was one of the founders of the Domestic Mission to the Poor in Belfast, and when she attained her century still found pleasure in distributing prizes to the Sunday School, and her last visit in connection with an activity of her Church was only of comparatively recent date. Our readers will have recollection of references in these pages to Miss Bruce and her good work, her personal and family history, for she was a lineal descendant of King Robert the Bruce of Scotland. Friends may wish later on to express their appreciation of her in this magazine, and such tributes will be welcomed. She has entered into her well-earned rest. To Him whose will she endeavoured to fulfil we ever offer heartfelt love and reverence. ULLIN.

Mr. John Quinn, Tullynakill.

The members of Killinchy congregation and the whole neighbourhood were greatly shocked to learn of a motor accident which resulted in the death of John Quinn, a young man of this church, at the age of 17 years. He was on the way proceeding to his home when, entering into the main road, he met with the dreadful accident which necessited his removal to Newtownards Hospital. His injuries were of such a nature that there was no hope of his recovery and he died on the 3rd May. The church to which he was attached and the neighbourhood generally sympathise with his parents, brothers and sisters in so grievous a bereavement, as they are all held in great respect, and because of the loss of a young and promising worker who was cut off in the flower of his young life. His church deplores his loss, as he was greatly attached to the Non-Subscribing Unitarian faith, which he was known to favour and defend whenever opportunity offered. As a Sunday school scholar brought up among us, we had looked forward to his career to expect his co-operation in every good work connected with this congregation, but our calculations are now of no avail in that, we opine, the dispositions of Providence has other work for him in another sphere beyond our mundane world. The funeral took place on May 6th, in the presence of a vast concourse of sympathisers, in the green of the Remonstrant Presbyterian Congregation, the Rev. D. J. Williams officiating in the home and at the graveside.

CAIRNCASTLE

Memorial to Former Ministers

After renovation and re-docoration the old meeting house, Cairncastle, was reopened for worship on Sunday afternoon, when a special service, attended by a large congregation, was conducted by the Moderator of the Non-Subscribing Presbyterian Church of Ireland, the Rev. John Begg, of Larne. Prior to the service a tablet erected in the vestibule recording the names of the ministers of the meeting house was unveiled by Mrs. J. C. Tweed, daughter of a former minister, the Rev. John Jellie, who ministered in succession at Glenarm and Cairncastle.

The first record was that of the Rev. Patrick Adair, who was ordained to the charge in 1646, and Mrs. Tweed took the opportunity of giving an interesting record of the congregation and its ministers since the first meeting house was built in 1661, closing with a graceful reference to the Rev. Thomas Munn, the present minister. Mrs. Tweed also unveiled a memorial tablet to Mr. Munn's immediate predecessor, the Rev. Eustace Thompson, whose death took place in very tragic circumstances three years ago, when the motor-cycle he was riding came into collision with a motor car.

Mr. Begg preached from the words: "Lord, I have loved the habitation of Thy house, and the place where Thy honour dwelleth." During the service a solo, "Nearer my God to Thee," was sung by Mrs W. R. Drummond, Larne.

REPORTS.

Killinchy—The Sunday School Anniversary was held on Sunday, June 18th, at noon and 7 o'clock, the preacher for the day was the Rev. S. P. Whitehouse, whose acceptable services were much appreciated by our people. The morning turned out extremely wet, yet there was a very fair congregation. The augmented choir gave the Anthem: "Rest in the Lord." Collections were made on behalf on the Sunday School Funds which were above the average.

On Saturday, July 1st, the Sunday School excursion went to Ballycarry where we had tea together. We were received graciously by Rev. and Mrs. Marsden and others, who helped to minister to our comfort, giving us the use of their School room and several other conveniences for which we thank them heartily. From Ballycarry we proceeded to Whitehead and the children and friends enjoyed themselves well at the sea front.

We returned home soon after 8 p.m. arriving home by 9.30 p.m. and thus ended an enjoyable excursion.

All Souls, Belfast—The Annual Sunday School excursion, which took place on Saturday, 24th June, was unfortunately marred by unfavourable weather. Rain fell continuously while the party was at Cairncastle, making outdoor activities impossible. In the circumstances we feel doubly indebted to our friends at Cairncastle for allowing us to use their premises. We particularly appreciated the use of the Hall in which the children thoroughly enjoyed the indoor games.

The Church Committee has recently sanctioned the enlarging of the stage in Rosemary Hall and this, together with the completely new set of curtains provided by the Women's League, should enhance the value of the Hall. For dramatic performances and similar functions where a large stage is desirable, our Hall is now splendidly equipped and it will bear comparison with any similar Hall in the city. It is to be hoped that the result will be increased lettings, making a welcome addition to the church funds.

Ballee—Under the auspices of Ballyclander L.O.L. 1563, an anniversary service was held in the Meeting House, to which in regalia, and headed by the local accordian band discoursing sacred music, over 200 members of the Orange Order marched in orderly procession. At the Church they were joined by members of the Ballee and Downpatrick women's lodges, as well as a general congregation, and the minister, Rev. J. H. Bibby was present. The special preacher was the Rev. O.W. Maguire, of St. Simon's Church, Belfast, who prefaced an eloquent and impressive sermon by expressing appreciation at being courtesly invited to occupy the pulpit of the Church, not, by the way, the first occasion of his having preached in a Unitarian Church, as this noted Church of Ireland minister had the unique privilege of conducting a service in Channing's Church Boston, when on an American trip some years ago. The singing of the selected well known hymns was exceptionally hearty, and the collection, which was in aid of the Enniskillen memorial orphan fund, was taken up by Messrs. Wm. R. Flinn. J.P., W. A. F. Martin, solicitor, John McMechan, jun., representing our own Church, and Wm. J. Stockdale, J.P., and amounted to over £14.

Ballyhemlin—The Sale of Work announced in our previous number took place in the Orange Hall, Ballyhalbert, on July 13th, and was opened by Miss McKelvey, Glastry House J. R. Rankin, J.P., Esq., proposed a vote of thanks to Miss McKelvey, which was seconded by F. M. Allen, Esq. The Rev. J. Barron referred to the present year as being the centenary of the congregation, and that on the oldest document of the church the names of McKelvey, Rankin and Allen, among others, appeared. Miss McKelvey recalled past memories of the Meeting-House when it was regularly filled every Sunday to its utmost capacity. At one time she herself had played the organ there, and it was a very great pleasure on this occasion to her to be able to do something for Ballyhemlin. Presentations of a boquet and a tea-cloth were prettily made by Miss Boyd and Miss June Hoy. At the drapery and fancy goods stall were Mrs. Hoy, Miss R. McCormick, Miss Robinson, Miss M. A. Moreland; grocery stall, Mrs. Thompson, Mrs. Boyd, Miss K. Anderson; cake stall, Miss Ethel Anderson, Miss S. McCormick; dairy produce, fruit and vegetables, Mrs. Blanchflower, Miss M. Fullerton; bran tub, Miss Hazel Brown, Miss Daisy Gilmore; nail driving, Mr. McMillan; door, Mrs. Smith, Miss M. O'Neill; flowers, Mrs. O'Neill; tea tables, Miss S. McMeekan and Miss L. Beggs. The sale realized £80. Great credit is due to the young people who inaugurated the sale. Among the visitors were—Rev. and Mrs. W. H. T. Tilson, Rev. and Mrs. J. G. Davies, Rev. and Mrs. J. J. Magill.

Moneyrea—The annual choir excursion took place on Thursday, July 13th, when the young people of Moneyrea went to Stranraer and Portpatrick for the day. In spite of rain at the start, the weather improved and the crossing had no bad effect on anyone. After a good dinner in Stranraer, the party left by bus and had a very enjoyable afternoon on the rugged headlands of the Rhinns and in Portpatrick, a picturesque fishing village, sleeping in a sheltered nook, dreaming of the golden centuries when it was an important and busy seaport in the Irish trade. After tea the party explored Stranraer, and in due time returned over a calm sea to Larne and Belfast, arriving back in Moneyrea about 11-30 p.m. All arrangements were ably carried out by Messrs. William Maxwell and and Edward Fisher.

FLORAL SERVICES—The Sunday school anniversary services were held on June 25th. The Meeting-house was beautifully decorated for the occasion by the teachers and the children with a great variety of lovely flowers The scholars brought in bunches of flowers as they marched into the services under the direction of Miss Kennedy, S.S. secretary, Miss Dempster and Miss Doyle. The morning service was conducted by the minister. The pulpit in the evening was occupied by Mrs. Glynne Davies, Comber, who gave the children an excellent sermon and succeeded in holding their attention to the end. It was a day for the children; they led in the singing of the hymns. At both services the juniors (Maggie McFarland, Mary Maxwell, Fanny McCullough, B. Davies, M. Lappin) and the seniors (Annie McFarland, Bella Lappin, Ann Dugan, Bina Millen, May Hoey) sang special hymns very nicely. The attendance, both morning and evening, was large, and the collections were considerably above the average. The services were a great success, and credit is due to Miss Kennedy, who arranged the preparatory work, and to Miss Doyle, who presided at the organ.

Comber—The annual floral services were held on Sunday, 2nd July. Large congregations were present at both services. There was also an excellent muster of scholars, who marched into the morning service, each scholar bearing a beautiful buch of flowers, which the minister placed on a table beneath the pulpit. The church was tastefully decorated by the teachers and other helpers. The scholars sang two hymns and an anthem, entitled "When hearts are young," the quartette being taken by the Misses Freda Petts and Lily Hiles and Messrs. Hugh Smiley and Neville Petts. One of our younger scholars, Miss Betty Dempster, rendered very sweetly the solo, "The rose is queen among the flowers." At the evening service we were favoured by a visit from Miss Eileen Ervine, Belfast, who sang two solos with touching effect. We are grateful to Miss Ervine for the inspiration she brought us. Great credit is due to Miss Todd, who trained the scholars so effectively, and also for her services at the organ. Miss Ervine's accompaniments were efficiently played by Mrs. J. M. Andrews, and we are grateful to her also for her constant sympathy and helpfulness. Collections were taken in aid of the Sunday School Fund. The choicest of the flowers were taken on the following day to the Hospital, Newtownards.

Mountpottinger—The Sunday School Excursion took place on June 24th to Glenarm. The special bus which conveyed the party halted for an hour or so at Ballygally on the outward journey since the state of the tide favoured games and races on the sands. On arrival at Glenarm the party was met by the Church Secretary, Mr. Robinson, who proved a most valuable friend in helping with the preparations for tea, etc. The Glenarm Church Committee had very kindly granted the use of the Schoolroom for serving of tea which was naturally a great help to us. The ladies with the party earned the best thanks of the others for the manner in which they fed the hungry whilst Mr. L. Watters again proved himself a splendid man for looking after the races, tug-of-war, etc. On the Sunday immediately following the Flower Services were held in a tastefully decorated Church. The morning Service was conducted by the Minister whilst in the afternoon we were favoured with a visit from Rev. S. P. Whitehouse and in the evening Rev. E. Lockett journeyed up from Holywood to occupy the pulpit.

A good hymn is the most difficult thing in the world to write. In a good hymn you have to be commonplace and poetical. The moment you cease to be commonplace and put in any expression at all out of the common, it ceases to be a hymn. Of hymns I like Heber's Holy, Holy, Holy, better than most; it is in fine metre, too. What will people come to in a hundred years? Do you think they will give up all religious forms and go and sit in silence in the churches, listening to the organ?—Tennyson.

A VIRILE CHRIST

Give us a virile Christ for these rough days!
You painters, sculptors show the warrior bold
And you who turn mere words to gleaming gold,
Too long your lips have sounded in the praise
Of patience and humility. Our ways
Have parted from the quietude of old;
We need a man of strength with us to hold
The very breath of Death without amaze.
Did He not Scourge from temple courts the thieves?
And make the arch-fiend's self again to fall?
And blast the fig-tree that was only leaves?
And Still the raging tumult of the sea?
Did He not bear the greatest pain of all,
Silent, upon the cross on Calvary?

Rex Boundy, "World Theosophy," U.S.A.

THREE MEN AND A WOLF

An optimist is a man who, when told the wolf is at the door, refuses to believe a word of it, and therefore upon opening his door thus unprepared is promptly gobbled up by the wolf.

A pessimist, upon learning that the wolf is at the door, believes it is no use to struggle further, so he opens the door and gives himself up to the wolf.

An opportunist, however, learns with interest that a wolf is at his door. After studying the situation thoroughly, he lures the wolf into the house, and shortly afterwards makes his wife a present of a new wolf skin coat.—*Dictaphone Mouthpiece.*

MARRIAGE.

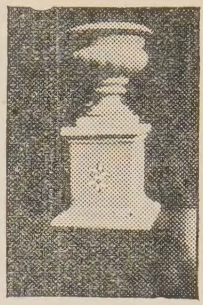
Thomas—Ross—At St. Andrew's Church, Penang, on 10th July, 1933, Kenneth Drummond Thomas, of Kuching, Sarawak, son of the late Rev. Frederic Thomas, of Cairncastle, and of Mrs. Thomas, "Rosmaris," Rhannan Road, Cathcart, Glasgow, to Mabel, daughter of Mr. and Mrs. Thomas Graham Ross, "Crumlin," Troon, Ayrshire.

DEATHS

Bruce—July 17, 1933, at "The Farm," Belfast, Jane Elizabeth, last surviving daughter of the late Rev. William Bruce, in her 102nd year. Interred at Holywood, July 19th.

Ennis—On Monday, July 3rd, 1933, at the house of Robert Allen, Ballylimp; Adam Ennis, late of Ballyhemlin Townland; aged 54 years.

Morrison—At the Post Office, Crossgar, July 6th, 1933, Rebecca Morrison, aged 48 years. A beloved and devoted member of Rademon Congregation.



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